312 hour for the impurities and the residue to settle to the bottom of
271 the vessel. Then the water is poured off into another container and is ready to be used for drinking or cooking.

[824] (b) It is also possible to use an additive known as missim (crushed tamarind leaves). The water becomes clear, but it is, of course, somewhat sour. Although it may be drunk, it is
[552] ideally suited to cooking since the Mossi add missim (from miki, "to make sour") even to the water of springs and wells before they use it to prepare their principal food, sagbo.

744 In the town of Ouagadougou frequent visits by the sanitary
312 officers remind the natives of the necessity of keeping fresh water in their containers. They are also encouraged to fill in during the winter the low places holding water where mosquitoes might breed.

515 Laundering. There is no doubt [231] that the Moaga is care-
296 less about the cleanliness of his clothing. There is no shortage of soap -- karite butter, of which it is made, is plentiful -- but he believes that frequent laundering will wear out his clothes too quickly. He also thinks -- which is childish -- that the dirtier a garment is, the cleaner it will wash. He thinks it completely ridiculous for clothes to be ironed. It must be admitted that among the Mossi only a married man can require his wives to wash his clothes. A mother also takes care of her children's clothes, but a bachelor is forced to wash his own things. This, we think, explains the extreme negligence shown by some of them
[461] who let their clothes get dirtier and dirtier. Indolence, alas, is one of the dominant defects of the native of Mossi country.

514 Toilet arrangements. In general the Mossi have no regular latrines. Men, women, in short, everyone, simply goes into the bush. The only exception is the very young children who take care of their needs on the threshold. At night, especially during the winter when the grain is fairly tall, grownups themselves go to the kamanga or karaga (millet or maize field near the living quarters).

364 When the town of Ouagadougou was made a mixed commune [Ed., smallest French territorial subdivision, with both French and native representation in the municipal council], it was possible to install, at municipal expense, a number of lavatories in certain

751 it. It is recognized that smallpox does not hit the same place twice (obviously, when it has already killed all those who could be killed), and fear of catching the disease prevents many natives from undergoing the operation. The Administration is rendering great services
744 with its vaccination tours, which will be all the more successful since the experiments carried out by our Fathers some years ago, with tubes of vaccine kindly sent by the Administrator of Ouagadougou, bore excellent results and checked an epidemic which was decimating the population. Smallpox victims are nursed /67/ as carefully as possible.
757 They are laid on a bed of sand which retains heat. When the pocks are ripe, they are punctured with a thorn, and then the patient is rubbed with sand. The eyes are washed with an antiseptic decoction, and the patient gargles frequently with peppered water.

Medicinal herbs, tree leaves, and barks are the basis of all remedies, in the form of infusions or poultices. The study of these medicines would no doubt be of interest to a specialist. But would the natives who hold the secret of their preparation be willing to surrender it?

[572] When a friend is ill, even if he lives far away, the right thing is to
755 visit him, offer him sympathy, and even more appropriately bring him some gifts. The relatives of the sick person consult the sorcerer, for it is necessary to determine the agency that caused the disease. Sorcerers rarely prescribe a medicine. Their role is to point out the part of the body which is afflicted and especially to indicate the spirit *who should receive the sacrifice. Another man, who in most cases* has nothing to do with witchcraft, knows the medicines. If the patient improves after the prescribed sacrifices have been offered, it means that the sorcerer knows his business well; if not, it means that he has cheated.

758 Every self-respecting sorcerer must prescribe a negative treatment, in the sense of pointing out certain things the patient must not eat. Sometimes goat or chicken flesh is forbidden for the duration of the illness or permanently. Sometimes it is a certain kind of sauce, or millet or bean fritters. On the other hand, since the Mossi eat no eggs, especially not raw, and drink hardly any milk, they sustain the sick with plenty of millet beer and with an unappetizing mush of coarsely ground millet, often mixed with powdered charcoal. Patients have difficulty absorbing such a mixture and occasionally die of
755 starvation. Sometimes the sorcerer also indicates an amulet that